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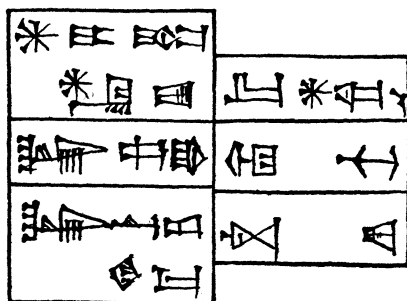
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A NEW INSCRIPTION OF INE-SIN, KING OF UR.

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There has lately come into my possession a Babylonian seal-cylinder of some historical interest. It is of black serpentine, and belongs to the general type of the period of the kings of Ur. It is 24 mm. in length by 13 mm. in diameter. The design upon it is a not infrequent one, the conventional seated bearded god, who may represent any one of several deities, perhaps here Sin, the Moon-god. He holds a vase in his hand, and above it is the circular emblem of the sun within the crescent of the moon. Some writers have spoken of this combination as representing the old moon within the new; but this is impossible, as the peculiar emblem of the sun is here, as often, drawn, the rays alternating with streams, as in the case of the large disk of the sun from the temple of Šamaš at Abu-Habba. A flounced goddess leads the worshiper to the seated god. There remains one other emblem, the scorpion. But the important thing about this cylinder is the inscription. It is in two columns of three lines each, two of the three in the first column being double. This inscription is as follows:



(dingir) I-ne	
(dingir) En-zu	Amel (dingir) Sak-kud
lugal lig-ga	Dura-sir
lugal Uru-unu	
ki-ma	Nitaḥšu
Ine-Sin	Servant of Adar
King Mighty	Dura-sir
King of Ur	his servant
(and)	

The reading and translation are vouched for by Professor Ira M. Price.

We have, then, the record that the owner of the seal was the servant of Ine-Sin, King of Ur. Now Ine-Sin's name has not previously been found on a cylinder, and indeed it was not known until it was discovered by Thureau-Dangin on a tablet dated in the accession year of Ine-Sin (*Rev. d'Assyr.*, III, 1895, p. 144). Two years later the same French scholar published two other records of Ine-Sin (*ibid.*, IV, Pl. XXXI) found by him on the impressions of seal cylinders on case tablets. They are transliterated by Radau, *Early Babylonian History*, p. 241, and are thus translated :

Ine-Sin
King Mighty,
King of Ur
(fourth line broken, doubtless
"King of the four regions).

This is followed in the second column with the name of the "scribe" (dupsar), and of the scribe's father. The other seal impression is precisely the same except that the fourth line is preserved, "King of the four regions," and instead of the scribe's name, we have the name of the king's "servant" (nitaḥ-šu).

The cylinder in my possession described above is the only original yet recovered that bears the name of Ine-Sin, King of Ur. It adds a fourth record to those given by M. Thureau-Dangin. But it will be observed that the title given to Ine-Sin is different from that in the two impressions of cylinders published by the French scholar in that the designation of him as "King of the four regions" is omitted. This may not seem of any importance, and may be merely a case of abridgment, such as M. Thureau-Dangin believes a similar omission to be in the

titles of other kings of Ur. But Mr. Radau, in his *Early Babylonian History*, pp. 238 *sq.*, insists that a difference in the title implies a different king of the same name, and thus he makes four dynasties of Ur, or five, where Winckler and others make but two, and he gives us three Dungis, and two Ur-Gurs, and two Bur-Sins. Ine-Sin is the last king of his fourth dynasty, all of whom, he says, are always called "King of the four regions," indicating a supremacy greater than would be indicated by the simple title ("Mighty king, King of Ur"), or even than "King of Sumer and Akkad." But here we have Ine-Sin designated simply as "Mighty king, King of Ur," which on Radau's rule would compel us to separate him from Ine-Sin, "King of the four regions," and put him in the third dynasty, under the designation of Ine-Sin *I.*, while the Ine-Sin of Thureau-Dangin's seal impressions will become Ine-Sin *II.* It appears to me that the difference in the titles is hardly a sufficient evidence of different kings of the same name.